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regeneration." Of course, they drew upon themselves "severe punishment for their wild socialistic and revolutionary tenets."

This thousand-year history shows plainly that the Church of England is apostolic and catholic, and that "the phrase 'free churches,' of which we hear so much nowadays, is unscriptural and a ridiculous misnomer for the English sects." It shows further that "the spirit of nonconformity is a thing to be rebuked, a carnal sin, a childish petulance, one among the manifest works of the flesh."

After reading Mr. Asplen's unbigoted and non-partisan Church of England plea, if English sectarians do not at once return to the calm, harmonious bosom of Mother Church, they will exhibit even a superfluity of naughtiness.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

THE LIFE OF HENRY DRUMMOND. By GEORGE ADAM SMITH.
With Portrait. Second edition. New York: Doubleday &
McClure Co., 1898. Pp. 541. \$3, *net*.

THAT the life of Henry Drummond was worthy of being commemorated in a biography no one will question. Though not fairly to be reckoned among the great men of the centuries, he yet left an impress on his generation worthy to be emphasized and perpetuated in a fitting biography. And certainly no more suitable biographer could be found than his friend George Adam Smith. If any American readers who gained their first knowledge of Drummond in connection with the publication of his *Natural Law in the Spiritual World* have thought of him as a man of science who was interested also, and increasingly in the latter years of his life, in religion, they will be surprised to learn that he was educated for the Christian ministry, engaged actively and most successfully in evangelistic work, served as pastor of a church—all these before *Natural Law* was published—that he was ordained as a minister, and that his professorship of science was in a theological school. With all the versatility of his mind, and the variety of his experience as evangelist, pastor, professor, scientist, lecturer, traveler, the motives of Drummond's life were distinctly and definitely religious, and even evangelistic in the aggressive sense. His one aim in life was to save men; and the strongest impression with which one rises from the reading of his life is that of his personal character.

As a thinker, keen and original rather than either profound or

exact, gifted with a most admirable power of clear and graceful expression, he exercised a wide and most stimulating influence by his books and lectures. Most attractive in form, face, and manner, and endowed with a remarkable sympathy with his fellows and power over them, he drew men and women of all classes to him, impelling them even against his wish to open their hearts to him. Possessed of an intellectual openness and honesty of mind which are reflected both in his gradual change from a traditional conservatism to a more modern and more rational conception of the Bible and religion, and in his retraction in later works of opinions defended in his earlier books, the most noteworthy fact, after all, about Drummond, that which made his life most significant and which makes his biography most instructive and stimulating, is the singular purity of his character and life, the freedom alike from cant and from selfish ambition, the beautiful unworldliness of this thorough man of the world. Professor Smith has told the story with a charm of style which well fits the attractiveness of his subject. No one who is interested in the portrayal of noble character, and of an active life governed by the highest motives, can fail to find the book interesting. No one who is susceptible to the ennobling influence of such a life can fail to be helped by it. Drummond represents a type of man and scholar of which we have in our seminaries and colleges all too few. If the wide reading of the book will tend to the multiplication of the type, it ought to have such a reading.

ERNEST D. BURTON.

THE UNIVERSITY OF CHICAGO.

CHRISTIANITY AND IDEALISM; the Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By JOHN WATSON, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. New edition, with additions. New York: The Macmillan Co., 1897. Pp. xxxviii + 292. \$2.25.

THE new edition of Professor Watson's latest work contains more extensive alterations than the preface indicates. The treatise, as many will remember, took origin in a series of lectures delivered before the Philosophical Union of the University of California, and was published in due time under the auspices of this organization. Following the example set in the first volume of the series—Professor Royce's *Conception of God*, which was issued in tentative form when Professor Watson's volume